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When De Sun Shines Hot

By James E. Motter.

No, dere ain't no use er workin' in de bloomin' summer time,
When de fruit has filled de orchard an' de berries bend de vine,
Dere's ernuf ter keep us liba' in de little garden spot—
An' dere ain't no use'n workin' when de sun shines hot.
Fur I've read it in de Bible 'bout de lilies how dey grow,
It was put in dere er pa'pus dat we working mek moud know
Dat dis diggin' an' er a grabbin' wusn't ment in our lot—
An' dere ain't no use'n workin' when de sun shines hot.
Does yer hyar de stream er callin' az it crawls erlong de rill?
Does yer see de vines er wayin' biddin' me ter kum'n an' fill?
"Whar's m'hook'n line? Say, Hatnah, gimme 'M de bait yer got,
Fur dere aint no use'n workin' when de sun shines hot.
Late at eve I kum huzze strollin' wid a bunch o' lubby trout,
Hannah she c'mpence ergrinnin' little Rasmus 'gin ter shout,
Soon de hoe-cake is er bakin', fish

EVANGELIZATION OF AFRICA,

And the Responsibility of the American Negro.

Africa is the largest of all the continents except Asia. But less is known of her than any other continent on the globe. To have an idea of the size, imagine the Western edge laid at San Francisco. It would cover land and sea to Ireland.

Africa is 4895 miles long and 4615 miles wide. Its area, including the adjacent islands, is about 11,854,000 square miles. The continent is divided into North, South, East, and Central Africa. North Africa extends from the Red Sea to the Atlantic, and from the Mediterranean to the Southern boundary of Abyssinia and the desert of Sahara. More is known of South Africa because of the efforts of Robert Moffat, Livingston and Stanley, and more because of the English-Boer war.

The population has been variously estimated, but reliable authorities put the figures at 200,000,000 souls. There are many languages and races, but all of the people are either Mohammedans, pagans or savages.

Under the guidance of God and the friends we have made from the Christian master in the days of slavery and other Christian homes in which we have gone, standing in the doorway of the twentieth century, we see from the hand of naked, manacled slaves of 1619, crouching at the gates of their captors, we have grown until there is to be found nowhere in the wide world 10,000 American. Can we not see the hand of providence in this matter? May I not say our responsibility for the evangelization of Africa grows out of the important fact? First—Because the Divine plan has been, and always will be, "to thy people." Jesus Christ came to his own first. We praise God for such men as Robert Moffat, who with an open Bible arrested Africans, the great African

warrior, after the English and Dutch had failed with trained armies.

Livingston whose heart enriched African soil, after so many long, dangerous, tiresome journeys and earnest prayers for Africa, and the long line of heroes and heroines whose bones sleep in the bosom of that land of night. But the work of her deliverance is fairly begun.

The schools founded and maintained by Christians are preparing the Negro, whose love for Africa's salvation will increase and kindle with intelligent information, to be gathered from the pulpits and schools, as the years go by, and it is encouraging to note that a forward movement against the forces of superstition and sin in bleeding Africa is imminent.

Second—Because of what God has been to us and demands of us.

We are not only our brothers' keeper, but his seeker. All we have learned or may learn in this bible land should be at the Master's disposal for the salvation of the lost. United we make up his great people for dispensing blessings to mankind.

God has no reserves but calls upon his followers to be bubbling, gushing, moving streams bearing the Gospel Message to every nation, tribe and tongue.

Third—Because we can do the work as others cannot. The Missionary review of the world, reports in the accounts given of the student volunteer convention, held in Canada, Feb. 1902, says it was the consensus of opinion of returned white missionaries that colored missionaries to Africa were among the best in faithfulness and efficiency, as well as popularity with the people; it was the opinion of friends of Africa that colored missionaries should be sent to this field.

Fourth—Because of the great commission. "I will give thee the heathen as an inheritance," is a promise of God to his son. That after years upon earth, her commissioned believers to go into all the world with the gospel, the only remedy for sin sick humanity.

Does the American Negro believe that the command, "go into all the world," is binding on him? Surely it is, and further, our responsibility to Africa grows out of the fact that Africa needs and must have the Gospel, because it cannot be saved without it.

Fifth—Because of the Golden Rule. Were we in Africa, being preyed upon by the rum sellers of the world, beaten and robbed, and those who are there filling our places in America, would we like to be let alone with our enemies, when teachers and preachers sent to us could deliver us? Whatsoever ye would that men should do to you, do ye even so to them.

Sixth—Because of the Lord's Prayer. The Christ who gave himself for a lost world, urges us—the Africans and all others—to pray, "Our Father, . . . thy kingdom come." Every Negro who loves Jesus and prays, can but feel, let others do as they will, that "Africa, flesh of my flesh, how can I deny thee?"

If the Negro of America will but feel his responsibility, face his opportunity and undertake the evangelization of Africa in God's name, unborn millions of

Africa's sons will witness a transformed continent.

If the Negro will but carry the Great Message to the neglected millions now groping their way in darkness, they will begin to walk by the lamp that will light up whole heathen communities, displace rage with robes, vice with virtue, filth with cleanliness, ignorance and superstition with intelligence and charity. From the Great Black Continent can be carved states or empires; from her cradle will come sons and daughters to rule and reign in the name of Christianity. Negroes of America! God calls you to study, He calls you to serve, and He calls you now.

—J. W. Johnson.

THE NEGRO PROBLEM IN POLITICS.

Some of the extremists among the Southern papers are applauding the race issue plank in the platform of the Maryland Democrats. "This is the first time," says the New Orleans Picayune, "that a great national party since the civil war has formerly declared for white supremacy, and the example is going to be followed by other Southern States, and probably by all. President Roosevelt has, by his recognition of social equality with negroes, created such unsettled conditions that the race question and the race problem, which but a few years ago were supposed to be confined to the Southern states, have become national in their scope and bearing."

Of course all this is folly. If the Southern states want to raise the race issue again, the Republican party will offer no objection. The Republican party will meet the Democracy on this issue if that party be mad enough to indorse Maryland's outgiving. But every reasonable person knows that neither President Roosevelt nor the Republican party is responsible for this irruption of antinegro sentiment in the South. Neither the President nor his party want to establish anything like race equality in the social sense. Neither has ever attempted to do it.

The outcome of the issue which is raised by the negro haters will be that the Republican majority in every Republican state will be increased, all the doubtful Northern states will be carried by the Republicans, and, the silver issue now being shelved, every state in the West, including the solitary four which went to Bryan in 1900, will cast their votes for the Republican party. Possibly the Republicans may lose Maryland on this issue. But even if they do this, and also lose West Virginia, which is decidedly unlikely, it will be simply the solid North against the solid South, and this will mean an immense majority for the Republican party in the electoral college. The one party in the country which will be hit always and under all circumstances by the sectional issue is the Democracy. If the Democrat leaders be insane enough to project this negro issue into politics in 1904 the Republican party will have no cause to complain.

—Globe-Democrat.

MEERELY MOTHERS.

By M. L. Rayne.

When Johnnie and Jimmie and Dolly
Are asleep in their little beds
Their mother mother goes softly
Among them
And picks up the broken threads.
She mends a torn apron for Dolly;
Then, scanning the broken-up toys,
She wonders if any more mothers
Have any such troublesome boys.
Then a little brown paw is uplifted;
'Tis Johnny's—a vision he sees;
'Teacher—teacher!' he grasps,
and his mother
Is down by the boy, on her knees,
'Hush! Mother is here, lover,
you're dreaming;
'Tis mother, my darling; no harm
Come to you here, my own Johnny;
No teacher can hurt or alarm."
And he opens the eyes that resemble
The ones looking into his own;
'Aw, there! Is it you, dearest
mummy?
Don't g'way and leave me alone."
'Tis written that God made the mothers
To help where he couldn't
trust man;
That he needed their goodness
and patience
To finish his wonderful plan.
Ex.

RAISING THE RACE ISSUE.

The plank of the Democratic platform adopted in Maryland a few days ago which will attract the most attention thru out the country reads thus: "We believe that the political destinies of Maryland should be shaped and controlled by the white people of the state, and while we disclaim any purpose to do any injustice whatever to our colored population, we declare without reserve our resolute purpose to preserve in every conservative and constitutional way the political ascendancy of our race." This expression has an importance for more than one reason. It is the only plank in the platform which deals with anything except strictly local questions, and the this plank applies on its face to Maryland alone, it is in its relation to the Negro issue in the country at large that will be considered. Maryland is Senator Gorman's state, the senator is understood to have been consulted about that particular plank, and he is that state's favorite, and also probably the favorite of some of the other Southern states, for President.

In the census of 1900 Maryland was shown having 252,424 white inhabitants and 235,064 Negroes Mulattoes and others possessing Negro blood. On the face of the returns, therefore, it will be seen that the black man cannot be anything of a political menace in Maryland. Moreover, he is declining, relatively to the total popu-

lation. While Maryland had, in 1890, 26,093 Negroes to every 100,000 whites, she had only 24,681 in 1900. Maryland's white inhabitants increased 15.2 per cent during the decade ending with 1900, while the gain among the black and mulatto element was only 9 per cent. The Negro was not numerous enough in Maryland even in 1890 to have any harmful influences in the politics of that state, and he was still more negligible in 1900. This relative shrinking of the black man in Maryland has been going on for many years. With the drift of immigration which is setting in in the direction of that state and some of the other Southern states the proportion of the blacks is certain to be much smaller in '04 and 1910 than it was in 1900.

Moreover, a few weeks ago Senator Gorman put himself on record as declaring that the Negro issue was too important to be dealt with as a partisan measure. Yet Gorman's convention just held in Maryland has put issue into national politics just as far as its influence can extend in the Democrat party.

It is evident that Mr. Gorman, as a presidential aspirant, thinks it would be good politics for his party to bring the negro issue into prominence. The dominant question in 1896 and 1900 was silver. The burning issue of some of the earlier canvasses was the tariff. An endeavor is being made by the Maryland senator to make the negro question the paramount issue in 1904. This will be a revival of sectionalism in a shape that cannot fail to hit the Democratic party hard. Here is a return by the Democracy to the waving of the bloody shirt, which that party pretended for several years to be anxious to bury. Vardaman in Mississippi, Carmack in Tennessee, Graves in Georgia, Tillman in South Carolina and other Democrats in other Southern states have been assailing the black man in one shape and another in the past few months—all except Tillman, who has been attacking him for years. Senator Gorman now comes forward in an effort to put the negro into national politics. If Gorman and the Maryland Democracy can accomplish their purpose there will be an anti-negro plank in the national platform of the Democratic party in 1904. The Republicans, as patriots, have been anxious to get rid of the negro issue, and supposed until recently that they were rid of it. As partisans, they will accept the gage of battle on that line, and sweep the country on it as they did before. Even Gorman, who has been credited with more sense than the average politician on his side possesses, wants to tempt his party to commit suicide in 1904. —Ex.

The band gave its entertainment in D. O. H. hall Wednesday night and had success. These entertainments are for the benefit of their leader Edw. Gravitt who has been confined to his bed and room for some time. The boys feel it their duty to help him, and ask their friends to patronize liberally. In order that the churches may do what they can for us, we are arranging to give concerts at the churches. Watch for dates and give us crowded houses when we come. New selections, marches, overtures, etc., will make up our programmes.

Signed: Q. C. BAND.